

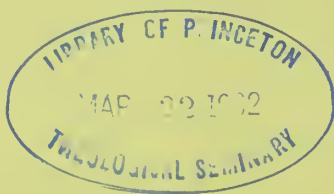
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1894



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No. 29.—NEW SERIES.]

MAY, 1894.

[PRICE ONE PENNY.]

THE APPROACHING CENTENARY.*

I.—THE OCCASION.

A BRIEF historical *résumé* may serve to show why a Centenary Celebration is to be held, and what there is to celebrate.

The Missionary Society, as originally designated, or the London Missionary Society, as subsequently known, was founded in September, 1795, by a number of Episcopalians, Presbyterians, and Congregationalists. Its *basis* is broad and catholic, and its fundamental principle is to send, not any special form of church order, but the glorious Gospel of the Blessed God, leaving to native converts the liberty and responsibility of deciding for themselves the exact type of ecclesiastical government they consider most in accordance with the teaching of Scripture. Denominational societies, or church schemes, having been started by both Episcopalians and Presbyterians, *their* support of the Society has gradually diminished, and it is to Congregationalists that the Society has now chiefly, though by no means entirely, to look both for missionaries and for funds.

During ninety-nine years of consecutive work, the

* Copies of this article as a leaflet, either in 4to or 8vo form, price 3d. a dozen, or 1s. 6d. a hundred, may be obtained on application to the Mission House.

Society has sent forth a goodly band of noble men and women, more than a thousand in all, not reckoning missionaries' wives. Its register contains many names of world-wide renown, among them being Henry Nott, the apostle of Tahiti; John Williams, the martyr of Erromanga; Dr. Van der Kemp, the pioneer of missions in Cape Colony; Robert Moffat, the patriarch of Bechuanaland; David Livingstone, the great missionary explorer; Robert Morrison, the first Protestant missionary to China; William Ellis, of Polynesian and Madagascar fame; Joseph Mullens, of Calcutta; John Hay, the Tamil scholar; James Gilmour, the consecrated toiler among the Mongols; John Kenneth Mackenzie, the devoted and skilful medical missionary of Tientsin, and many others. Its present staff numbers 265.

The Society has achieved signal success in Polynesia, where, through the blessing of God, it has won many islands, and even entire groups of islands, from cannibalism or savage heathenism to Christian civilisation, and, as regards thousands of islanders, to newness of life and character; in Madagascar, where the leading tribe, numbering about a million, and a second tribe of a quarter of a million, have been brought under instruction, and are now nominally Christian; in South Africa, where many Bechuana and other tribes have taken the

Word of God as their guide, and are slowly advancing in knowledge and civilisation; in the West Indies, where many thousands of freed slaves have been brought into the liberty with which Christ sets men free; in Travancore, where there is a compact Christian community of 50,000 adherents, who, under the charge of their native pastors, are walking in the way of the Lord; in South India, especially in the Telugu country, where whole villages are embracing Christianity; in the district of Amoy, South China, where, chiefly through the missionary zeal of Chinese converts, there are now over sixty churches and preaching stations, and a Christian community of about 3,000 souls; in Hankow and its outstations, where there are now upwards of 1,300 church members; and in New Guinea, where, during the last twenty years, a marvellous transformation has been effected, and naked savages, skull-hunting and in some cases cannibal chiefs and their followers, have begun to live quiet and peaceable lives, and, at stations occupied by Polynesian teachers all along the south-east coast, are earning from the Christian character of their instructors, and from the teaching of the New Testament, the rudiments of the Christian religion.

Under the guidance of its fundamental principle, the Society has ever sought to throw upon native converts the responsibility of church government, the maintenance of their own Christian ordinances and institutions, and the duty of extending the Kingdom of God into the regions beyond. One result of this is that churches in what are now British Colonies are no longer dependent upon the Society's funds. Counsel in times of difficulty, a little general superintendence, a helping hand in securing English ministers to supply vacancies, and occasionally grants in aid, are all that the Society now gives. There are some thirty churches in Cape Colony, fifteen in Jamaica, and thirty-five in British Guiana which belong to this category.

Acting on the same principle, the Society pays great attention to the education of native ministers and evangelists, and for this purpose maintains special training institutions in Rarotonga, Niue, Malua in Samoa (which has more than a hundred students), Kapakapa in New Guinea, Bangalore and Gooty in South India, Nagercoil in Travancore, Amoy and Tientsin in China, Kuruman in Bechuanaland, and Antananarivo in Madagascar.

With such a retrospect the Society may, with evident propriety, summon its friends to a grateful recognition of God's abounding goodness and grace. How often has He rebuked them for their lack of faith! How often proved better to them than their fears! He has answered their prayers by enlarging their opportunities, by calling them to greater service. Never were there so many open doors as now, never so rich a promise of fruitfulness and success. In South India there are multitudes who are on the eve of relinquishing their old faiths, and, like ripening corn, are waiting to be gathered in. In the country stations of China an almost limitless sphere of Christian activity presents itself, and, by a combination of medical and evangelistic methods, great things may be done for God. In New Guinea the early difficulties are now surmounted, the line of coast stations is fairly well manned, and the unknown regions of the interior are awaiting our advent. In the heathen parts of Madagascar, among the Taimoro and Taifasy on the south, and the Sihanaka on the north, a most interesting and encouraging work is beginning; and with the further consolidation of the Hova rule over the island, the opportunity for spreading the blessings of Christian education and civilisation to every part of it is greatly enhanced. In Central Africa, too, the prospect brightens. With the cessation of political disquiet, communication is once more easy, and the Mission is being pushed on with vigour. The difficulties of climate and transit are practically mastered, the missionaries have completely won the confidence and goodwill of the natives who inhabit the shores of Lake Tanganyika, and we are beginning to see the ingathering of precious fruit.

To meet the growing needs of the work, and as the only worthy alternative to a policy of withdrawal to make way for Christian workers of greater faith, courage, and earnestness than its own supporters, the Society in July, 1891, solemnly, after much prayer and thought, inaugurated a Forward Movement, and decided, with the help and blessing of God, to send a hundred additional workers into the mission-field before the year 1895—the Centenary Year—came round. Sixty-seven of these additional workers have gone forth to their work, and others are preparing to follow them; but, for the moment, the funds for their support, and for the necessary subsidiary expenditure which their appointment involved,

are not forthcoming in anything like sufficient quantity. The Centenary Year with its special celebrations may, however, be relied upon for awakening greater interest, and bringing the Forward Movement to full fruition.

II.—THE CELEBRATION.

1. DATE.

The Celebration proper will take place in 1895, the Society's financial year 1895 to 1896 being regarded as the Centenary Year.

2. SPIRITUAL AIMS.

In all arrangements for this Celebration, the constant aim will be so to utilise the occasion as to awaken:—

- i. Thankfulness for what God has already wrought.
- ii. A Spirit of Prayer on behalf of the yet unenlightened races of mankind.
- iii. Greater obedience to the Risen Saviour's one command and world-wide commission.
- iv. Confidence in the unfailing resources of Christ, and in the assurance of His presence and blessing on the work.

3. GENERAL POLICY.

Subservient to the above primary objects, and in humble recognition of the fact that it is only as filled with the power of the Holy Spirit that workers for God can realise their projects, the policy of the Centenary Celebration will be that of *maturing the policy of the Forward Movement*—namely, adding the 100 additional missionaries to the Society's staff before 1895 closes, and amply providing for their maintenance, and for erecting the necessary buildings, and supplying the native workers and other agencies which their advent calls into existence.

4. SPECIAL METHODS.

(1) *Conferences and Centenary Gatherings.*

(a) Many preliminary Conferences have been held. These are to be followed by larger meetings in all parts of the country, for the purpose of discussing missionary questions in general, and those affecting the Society in particular.

(b) The various county unions and associations are to be invited to devote one or the other of their meetings in 1895 to the special consideration of the Centenary, and how best to celebrate it.

(c) Missionary demonstrations are to be held in some of the larger towns, the demonstrations to include ex-

hibitions of objects of interest connected with missions, lectures on various branches of mission work, and public meetings.

(2) *Direct Appeals for Men and Women.*

Organised efforts are to be made to bring the claims of missions upon personal Christian consecration and service under the notice of young ministers, students in theological colleges, and other men and women of education and Christian experience.

(3) *Special Offering from the Young.*

Children and young people are invited to celebrate the Centenary of the Society by raising a Special Offering of £17,000 for the new steamer, and £8,000 for other purposes connected with the Society's ships—that is, £25,000 in all. This offering has been taken up already with great ardour by the Society's young friends, and a handsome first instalment of the money has been raised.

(4) *Issue of Centenary Literature.*

A long-felt need is at last to be met by the publication of a standard history of the Society in two large octavo volumes. For this work the services of the Rev. R. Lovett, M.A., have been secured, and the history is now in course of preparation. In addition to this, a short popular history of the Society, specially intended for young people, is being written by the Rev. C. Silvester Horne, M.A.

Besides the above larger works, a Centenary Hymn Book (edited by the Rev. Stanley Rogers, of Liverpool), and a series of tracts, penny histories of the chief missions of the Society, occasional papers for ministers, others for Sunday-school superintendents, and various kinds of leaflet literature, will be prepared and issued.

(5) *Great Financial Effort.*

In view of the ever-pressing demands due to God's blessing on the work the Society is doing, and especially in view of the express determination of the Directors and supporters of the Society generally to meet these demands by carrying out the Forward Movement, the Celebration is to be marked by a great financial effort:—

(a) To raise the Home Income of the Society—that is, the income obtained from collections, subscriptions, and donations—to not less than £125,000 per annum for the commencement of the new century.

(b) In addition to these efforts to raise the annual income, and, with the same end in view, at once to give to the friends of the Society an opportunity to meet its present and prospective needs, until the permanent income has thus been obtained, by making Special Centenary Donations, either in single amounts, or in contributions spread over a period of three or five years, the amount thus to be aimed at to be not less than £100,000.

(6) *Commemorative Medal.*

A suitable medal in commemoration of the Centenary will be struck, and distributed among the supporters of the Society in all parts of the world.

PROCEEDINGS OF THE BOARD.

Board Meeting, March 20th, 1894.—Mr. B. F. HORTON, M.A., in the Chair. Number of Directors present, 56.

The Directors welcomed the Rev. W. R. Le Quesne, and Mrs. Le Quesne, of Calcutta.

It was decided that the new steamship, *John Williams*, should leave England not later than May 15th.

The marriage of the Rev. A. W. Wilson, of Madagascar, to Miss Burns was approved.

The Board received with much regret the resignation by Mr. A. J. Swann of his connection with the Society as a missionary, in consequence of his having accepted an official position under the British Administrator in Central Africa. The Directors recorded their satisfaction with the zeal and consecration manifested by Mr. Swann during his connection with the Society since 1882, and their unabated confidence in him as a Christian man, and one who desires to use his life to the best of his opportunities for the service of Christ and Africa.

Mr. J. W. Coulton, of Western College, Plymouth, was appointed to labour in connection with the New Guinea Mission, with a view to reinforcing the staff in the Western district of that Mission.

Board Meeting, April 10th, 1894.—Rev. W. ROBERTS in the Chair. Number of Directors present, 92.

The Board proceeded first to consider upon what principle it should act in reference to the request from the Hankow District Committee for grants, necessitated by the opening up of new work, and in regard to similar cases.

The Foreign Secretary stated that a Director, who did not wish his name to be mentioned, had promised to give or collect the money required for the proposed hospital at Wuchang, that a donation of £50 had been sent for the same object, and another of £25 from a missionary.

An approximate preliminary statement of the financial position of the Society, which anticipated a deficiency on the past year's work of about £29,500, after taking into account £3,800 contributed in response to the Treasurer's appeal, having been made, a Special Committee was appointed to consider the whole position of the Society and to advise the Board thereon.

It was also resolved:—"That the Board acknowledges the responsibility of the Society for all claims that have been legitimately incurred by the Forward Movement, but, as it is impossible to meet the responsibility until the funds are augmented by the provision of a larger amount, either subscribed or guaranteed, steps be at once taken to provide such a sum to the amount of £30,000."

Offers of service were accepted from Mr. A. McConnachie, a student of the Evangelical Hall, Glasgow; Mr. Eliot Curwen, M.A., M.B., B.C., M.R.C.S., L.R.C.P., who was appointed to take charge of Peking Hospital; Mr. F. W. Willway, M.R.C.S. L.R.C.P., who was accepted as a missionary candidate in 1888 during his early course at Western College, Plymouth, and has since taken a full medical course at Bristol.



FROM THE FOREIGN SECRETARY.

THE new *John Williams* is still with us, and has, during the past month, been exciting a very large amount of attention and interest among the friends of the Society at various ports. The enthusiasm in Wales especially was characteristic. In Swansea the thousands who visited the ship during the single day of her stay there are likely to remember the event, if only because the crush was so great that most of them, I fear, saw nothing. Bristol, Cardiff, Plymouth, Cowes, and Southampton have all expressed their enthusiasm in a quieter but not less definite fashion. While these notes are being written, the vessel is on her way to Hull, from whence she will go to Sunderland, and before this magazine is in the hands of its readers, it is hoped she will be safely at her berth in the East India Docks, London.

HER visit to London will not be entirely or mainly for the purpose of being exhibited to her shareholders and their friends, though we anticipate a very large number of visitors while she is here. As she starts from the Port of London for her voyage to Australia and the South Seas, it will be necessary for her to take in her cargo and stores, and consequently it will be necessary to restrict the time for public exhibition to certain days, it being quite impossible to make arrangements for the safe reception of a number of visitors while the hatchways to the hold are open and the decks are lumbered with boxes of books and barrels of beef. It is exceedingly difficult to make arrangements which suit all parties, and probably not a few may find that the days set apart for exhibition do not quite suit their convenience. It is hoped, however, that friends will recognise the necessity for reserving certain days for work, and will not impose upon the officers of the ship the disagreeable duty of refusing to admit them by attempting to go at other than the times which have been arranged for.

ARRANGEMENTS have been made as follows:—The vessel will be open to the public in the East India Docks, close to Blackwall Station (Fenchurch Street line), on April 28th, 30th, May 2nd, 5th, 9th, 12th, and 14th. The hours of admission on each day will be from ten o'clock to six.

As Saturday is likely to be the most popular, because the most convenient, day for children at school, it is suggested that the three Saturdays should be as far as possible appropriated to different districts, in order to prevent any undue crush. It must be remembered that the new *John Williams*, though the largest

Mission ship afloat, is a very small vessel compared to the great mail steamers of the present day, and that the accommodation on board is necessarily limited.

THE children's missionary meeting on Saturday, May 5th, will have special interest to all shareholders in the ship from the fact that Captain Turpie is to speak at it, and we hope that there will be a very large attendance of friends at the valedictory service to be held in Moorfields Tabernacle on Friday evening, May 11th. The ship will be finally closed to the public after Whit Monday, and will proceed to sea as soon after that date as it is possible to complete the arrangements for her departure.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THERE is yet another change to report in the arrangements for the May meetings. Owing to the nearness of the Whitsuntide holidays we gave up the young men's meeting on Friday, May 11th, but, as the steamship *John Williams* will be sailing the following week, we have arranged to hold a special valedictory meeting on that evening at Whitefield's Tabernacle. The meeting will be specially interesting, as from that church John Williams went out to his great work, and we hope there will be a large attendance.

SINCE I last wrote, the financial year has closed, and the balance against the Society is about £30,000. This state of things is serious, and clearly shows that the missionary enterprise must be more ardently taken up by many members of our constituency. In spite of this heavy adverse balance I fully believe that there is an increasing missionary spirit in the churches. It does not manifest itself so quickly or powerfully as we could wish, and our great difficulty will be to tide over the next six or nine months. How are we to feed the horse while the grass is growing?

I HAVE many times asked for the earlier payment of money into our treasury. Last March we received no less than £46,000. A great deal of it might have come much earlier in the year. If it were by any means possible for churches to send us a year's income in advance, our financial difficulty would be very largely removed. Of course the accounts must be closed at some definite time, and since they have been closed I have received a great many contributions that friends are anxious to have included in the accounts for last year. I am afraid when the report comes out many of them will be disappointed, but we have included all in last year's accounts that we possibly could.

As illustrations of the growing interest of the churches, I give the following two extracts:—

From an English country church, in a district that has long suffered from agricultural depression, there comes the following:—"We shall send about twelve shillings more to the Society than we did twelve years ago. I called upon a poor old woman who, with her husband, is in receipt of parish relief, and she told me, with tears streaming down her face, how grieved she was she could not do anything for the Society, but she said:

'My hen has laid three eggs; will you buy them and give the money to the Society?'"

The other is from Wales, where there is a manifest deepening of interest in our work.

"At Llandilo an unusual effort was made this year to raise the collection to £80. Their joy, therefore, was very great when the minister (Mr. Davies) announced on Sunday night that the collection had reached £103—so great, in fact, that they actually broke out into a cheer, a thing scarcely known to have been done on a Sunday in Wales. Llandilo has now, therefore, won the distinction of being the first in the list of Welsh churches as regards its collection towards the L.M.S."

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

THE demand for the gift-book, "James Gilmour and His Boys," has altogether exceeded that of previous years. So unprecedented, indeed, has it been that the entire stock is now exhausted. Happily, we were able to meet all claims presented before the close of the Society's financial year; but subsequent claims have had to be dealt with by the substitution of the award books of former years, all of which, however, are of high character, and deservedly appreciated.

As fast as possible, we are issuing the chromo-lithograph of the new ship. Nearly 400 schools have succeeded in gaining it, but, as so many of the claims were presented in the last two or three weeks of the Society's financial year, we have not yet been able to forward them all. A large number of crates are continually passing to and fro on the railway, and we hope within the next two or three weeks to have sent out all that are due.

It has been with very great regret that we have had to disappoint some claimants who wished to reckon in other money than that collected for New Year's Offering purposes as entitling them to a copy. This, of course, was contrary to both the letter and the spirit of the Board's offer. But for the encouragement of those who have failed to gain a picture this year, we may say that probably the Directors will see their way to allow such schools to supplement this year's gifts by those of next year, and so entitle themselves to receive one.

FROM a mission-hall in the North of London have come contributions to the missionary ship which indicate great interest on the part of the children, all of them belonging to the working class. One box was so crammed that there was hardly room for another copper. It contained 21s., 1s. 9d. only being in silver, which probably represented the gifts of the teachers, the rest being made up of farthings, halfpennies, and pennies, all given by a very rough set of lads belonging to one lady's class.

I SHOULD like to call attention to the following leaflets recently issued, namely:—Woman's Work Leaflet, No. 1, "Wanted, a Doctor"; ditto, No. 2, "Heathenism as it is." Centenary Leaflet, No. 1, "Work yet to be Done"; ditto, No. 2, "Tahitians and the Scriptures."

MISS FRANCES L. EVANS, Hon. Sec. of the Missionaries' Literature Association, Pembroke Road, Clifton, would be very glad to get more offers from friends to send magazines and illustrated papers to our missionaries. Miss Evans has already received over one hundred letters from missionaries saying how much they appreciate what is being done for them in this way.

GEORGE COUSINS.

THE LATE REV. JAMES SEWELL.

IN the energetic little missionary periodical edited by the Rev. W. Robinson, of Salem, South India, entitled *Forward*, there appears a notice of this veteran missionary of the Society, whose death we recorded some months ago. As, by an unfortunate oversight, no special notice of Mr. Sewell's career appeared in our pages at the time of his decease, we are happy to reprint what the Rev. E. P. Rice, B.A., in the pages of *Forward*, has recorded in his memory.

Mr. Sewell, who sprang from a yeoman farmer stock, was an earnest, capable, and devoted servant of Christ, whose missionary life bore rich fruit. When he entered upon his work in 1838, the condition of things in India was somewhat different from what it is to-day; to this Mr. Rice specially refers. From a journal kept by Mr. Sewell himself at the time, we find that he travelled up to Bangalore, a journey of 210 miles due west from Madras, in palanquins by stages, journeying chiefly by night, and resting in the wayside bungalows by day. They usually went from twenty to thirty miles each day and night. In the same way he describes missionary tours which in the early stages of his experience he undertook in company

with the late Rev. Benjamin Rice. Of one of these he writes:—"We travelled about 140 miles on horseback, averaging eight or nine miles a day. Our journeys were usually performed early in the morning before the heat of the sun had rendered it dangerous to be exposed to his direct rays. We carried all our baggage with us on the backs of native oxen. We were obliged to take many articles of food, as we could not procure such on the way. We could, however, obtain milk, eggs, fowls, and a few native vege-

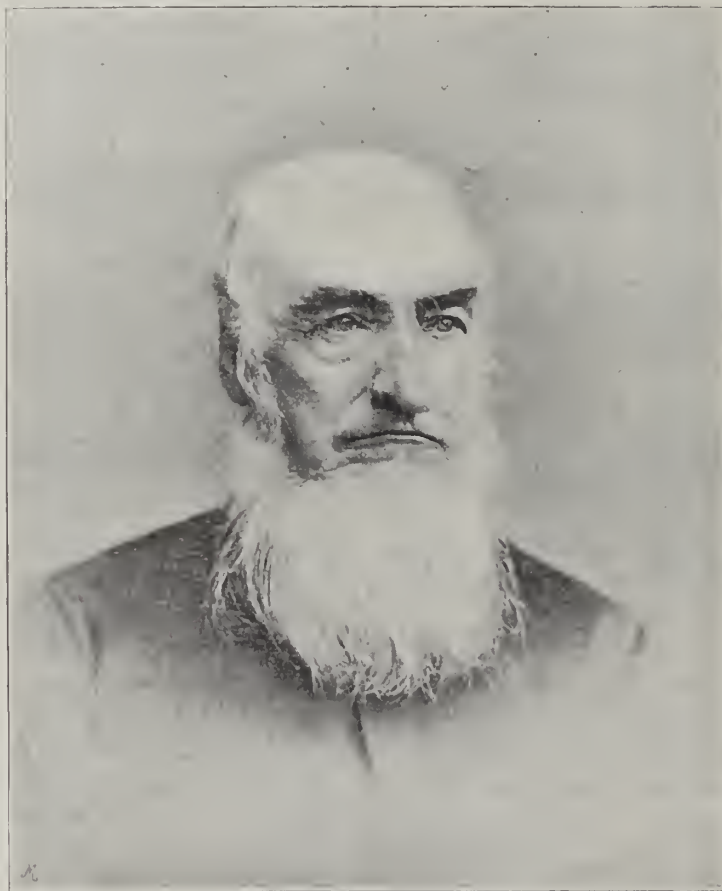
tables. We were obliged to carry a camp equipage consisting of two light sleeping beds, a small folding table, and a couple of folding chairs, with boxes for cutlery and food; also a box of books for distribution—Scriptures and suitable tracts in Kanarese.

"On arriving at a town or village, we had to take up our abode in a native *choultry*, which is a mere shed with mud walls on three sides, and a mud roof, supported by wood or stone pillars; the fourth side being entirely open. We had servants with us, and one or two native teachers, to assist in

preaching and in the distribution of the Scriptures and tracts, and to hold conversation with objectors and inquirers. This work had to be carried on all day long, and sometimes it was very trying to strength and patience. Many people seemed desirous to obtain our books, and manifested an intelligent spirit of inquiry as to their contents. Many of the Brahmins, however, and some of the other high castes, were very self-conceited and scornful." Referring to a subsequent tour Mr. Sewell writes:—"We visited nineteen towns and villages, estimated to contain about 63,000 people. We travelled about 210 miles, and returned home after an absence of twenty-six days."

Mr. Rice's references to the work of

Mrs. Sewell demand a word of special notice. She was a Miss Hitchcock, and was one of three sisters, who married missionaries, and have shown, by life-long interest in the work, the true missionary spirit possessing them. Her eldest sister was the wife of the Rev. Aaron Buzacott, of Rarotonga, and another sister, who is still living in retirement in Sydney, was the wife of the Rev. Chas. Hardie, for nineteen years a missionary in Samoa, afterwards pastor of the Congregational church at Brill, Bucks. Their brother



REV. JAMES SEWELL.

was the late well-known Mr. George Hitchcock, of St Paul's Churchyard.

This, however, is a long introduction to the notice we wished to quote. Mr. Rice thus writes:—

"Another of the past generation of South Indian missionaries has been removed from our midst by the death of the Rev. James Sewell, who was for twenty-six years missionary of the London Missionary Society at Bangalore, but who, since the year 1864, had been residing in England.

"He was born at Thealby, Lincolnshire, in 1809. It was when he was a member of Stepney Meeting, under the ministry of Dr. Fletcher, that he determined to become a missionary. Having studied at Homerton College, where he was the contemporary of Benjamin Rice and William Thompson (father of Rev. Ralph Wardlaw Thompson), he came to India in 1838, at the age of twenty-nine, in company with Rev. John Hands. Travelling in those days was very different from what it is now. No less than five months were occupied on the voyage, the vessel being detained a whole month at Rio Janeiro. On his arrival in India Mr. Sewell was stationed in Bangalore, where he continued to reside during the next twenty-six years, with the exception of three years spent on a visit to England (1845-48). Throughout his missionary career he was the associate of Rev. Benjamin Rice in the Kanarese branch of the Bangalore Mission. The vernacular work in Bangalore was better supported than it has been for many years past. Besides a succession of missionaries in charge of the Tamil branch of the Mission, there was for a long period of years a trio of Kanarese missionaries (Campbell, Benjamin Rice, and James Sewell) labouring in Bangalore; and for shorter periods these were reinforced by a fourth missionary (John Hands, 1838-41; Joseph Coles, 1845-49).

"Previous to his visit to England Mr. Sewell was largely engaged in itinerating work in the district, the superintendence of schools, and other vernacular work. He also took a chief part in preaching to the English congregation, and he built one of the Mission houses (1841-42). He also took some share in the preparation of Kanarese literature, compiling, in conjunction with Benjamin Rice, a very useful Epitome of the Bible, which was largely used in the days when the only complete edition of the Kanarese Scriptures was the size of a pulpit Bible, or was in four volumes.

"After his return to India, his chief work was in the Theological Seminary, of which for many years he had the superintendence. Until 1860, this was conducted chiefly in the Kanarese language, but from that year the studies were carried on chiefly in English, the students attending the English Institution (now the High School), and also receiving separate theological instruction from Mr. Sewell. For the use of his students he prepared a text-book of Church History. He was also for many years secretary of the Madras Eastern Committee (1844-45, 1849-64). Mrs. Sewell laboured earnestly on behalf of the women of India. To her belongs the honour of having opened the first day-school for Hindu girls in the Mysore Province. This was in 1840, and a second school was opened in the following year. She was aided in this work by Mrs. Rice. Her continued ill-health, in spite of prolonged absence on the Nilgiri Hills, or in England, at length compelled Mr. Sewell to retire from work in India in 1864.

"Since that time he had resided in England, first in London, then at Bideford in Devon, and latterly at Parkstone, in Dorset, where he died on June 16th, at the advanced age of eighty-three. Mrs. Sewell still survives; their only child is a member of the Madras Civil Service, and is at present judge of North Arcot."

ARRIVAL OF THE LADY MISSIONARIES AT PHALAPYE.

Bechuanaland, South Africa.

Between Phalapye and Molepolole.

February 17th, 1894.

MY DEAR MR. COUSINS,—I want to write a few lines specially to thank you for the last note in the *Juvenile* for November of 1893—that Mrs. Wookey expected to join



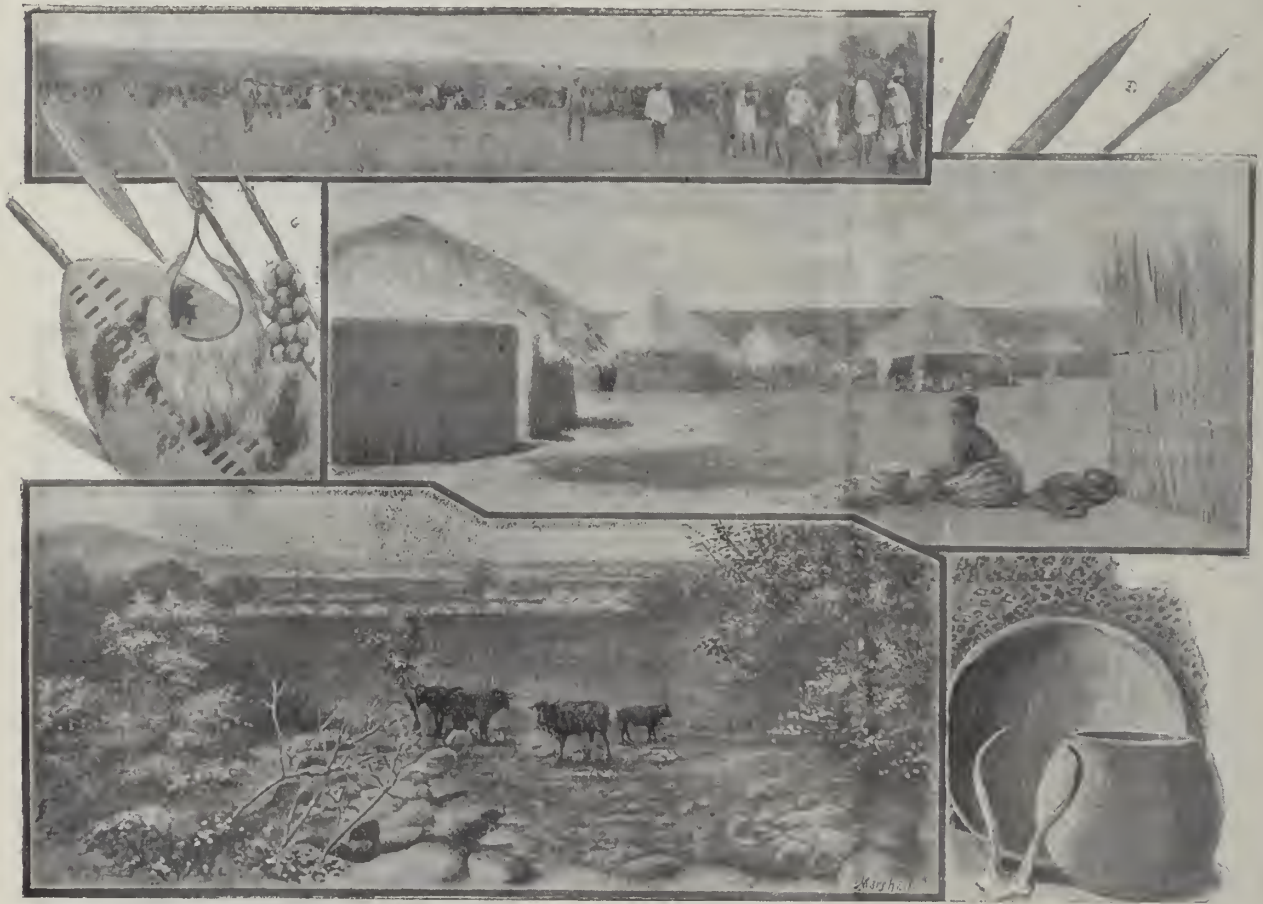
SOME OF KHAMA'S WARRIORS.

her husband in the spring. That was the first intimation I had that she was coming. Some time before leaving the

Lake I had written to Mr. Moffat to stop my letters, lest I should miss them on the road. I started from Kgwelee on January 1st, and for some time previous (nearly two months) we had received no mail. A long way down the Botlotle River I came to a cattle outpost of Bamangwato servants, who told me that a post had passed up the river by canoe the day before. I at once sent off two "boys" on horseback along the river to look for it. In two or three hours they returned with it. I opened it, but I found nothing for me.

village. I sent two boys off after it, and in a couple of days they turned up with it. There I found letters. These Bushmen had a quarrel with those of the next village a few miles on. One of them had started with the post, but had been beaten, and had returned; and there was our post, hanging in a tree, and waiting for more peaceful times.

I stayed ten days at Phalapye, and was glad to be there to welcome the lady missionaries, Miss Hargreave and Miss Young. They arrived with Miss Moffat last Saturday,



SCENES IN PHALAPYE.

I opened Mr. Reid's *CHRONICLE* and *Juvenile*, and there, at the very end, I found the welcome news that I was so anxious about. I must confess to being a bit excited, and I fancy that my "boys" must have thought that *Juveniles* brought fortunes or something of the kind to those who read them. Thank you very much for that note. I did up the packet and sent it on its way once more.

Then I heard of another mail detained at a Bushman

February 10th. Mr. Moffat and I rode out to meet them some fifteen or sixteen miles. Mr. Moffat had procured a cart and four mules, and they drove in early, the waggon arriving at night. Mr. Moffat's waggon had gone to bring them from Vryburg.

On Wednesday evening, a social meeting was held at the house of Mrs. Blackbeard, to welcome the lady missionaries and Miss Moffat to Phalapye. A very nice tea was pro-

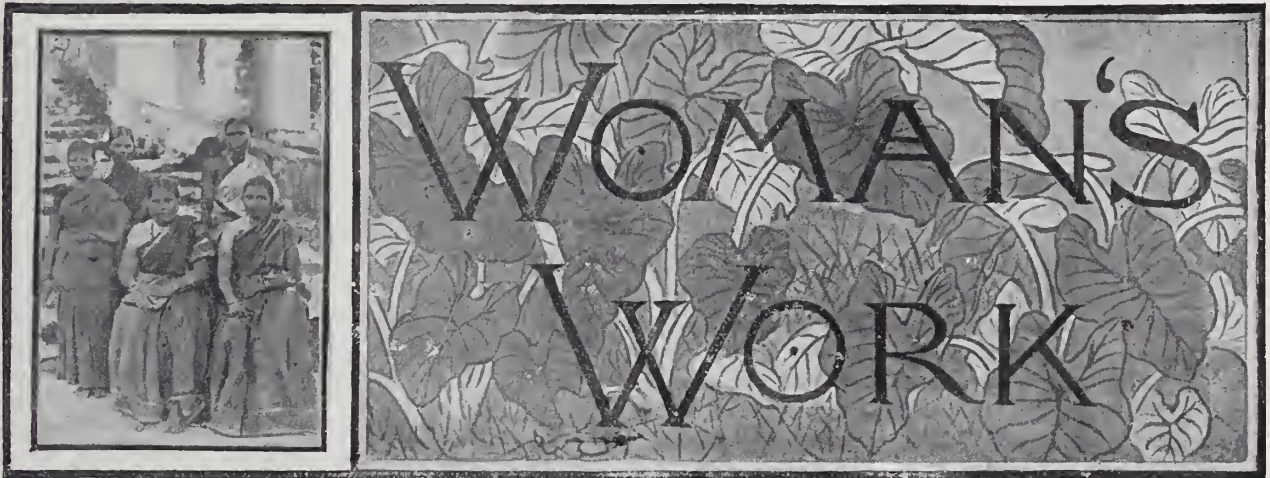
vided by Mrs. Clark and Mrs. Blackbeard, and invitations sent to all the Europeans in the place. Over forty came, and also Khama and his son, Sekhoma.

A meeting was held after tea, at which Mr. Moffat took the chair. An address of welcome to the ladies was read, and a number of short speeches made, including one by Mr. Rees, who was on his way to Matabeleland. It was a very enjoyable evening. Miss Hargreave made a very nice little speech in responding to the address. Mr. Willoughby was away, as he had gone to the committee meeting.

The chief Khama was very kind to me again. He has

lent me a fresh span of oxen to take me to Vryburg. I left my own, with which I came from the Lake, with him.

He gave me a "boy" as leader, and I find him to be a lad of about eighteen, who has run away from the Lake. He is a slave (or was) of the Bataoana. He is a Mokoba. He has been in great fear lest we should be taking him back. Yesterday he anxiously asked: "Are we going to Lake Ngami?" and was greatly relieved when told "No." He scarcely believes it yet. He is doing very well. With Khama he has his liberty.—With these odd notes I remain,
yours very truly,
A. J. WOOKEY.



A FEW extracts from recent letters will, we trust, serve to keep this ever-expanding branch of the Society's operations prominent in the thought, sympathy, and prayer of our readers.

The first extract is from the pen who, since she wrote it, has been called to her rest. Writing on February 7th last, Miss Gordon, of Madras, says:—

"We have just had a very enjoyable visit from Mrs. Hamer, on her way back to Australia. She was with me a whole day, looking into the different branches of my work in Black Town, and she seemed very pleased with everything; but I do not think she admired my Black Town odoriferous streets, &c.! However, I think it rather a good thing to let our casual visitors have the full benefit of the *all the year round of our experience!* If life be spared I shall have completed twenty-three years' work in connection with Black Town, and am the oldest on the list of our lady missionaries. I begin to feel that I am not as young as I was, but may the Lord accept the little 'mite' that I have been able to do for Him."

The closing sentences especially will be read with mournful interest, for, as announced on another page, Miss Gordon

passed away on March 29th. A brief telegram alone has reached us. In our next issue we hope to give a fuller notice. For some time past she had been in feeble health, but that she was so soon to complete her course was not in the least anticipated.

FROM Madras also comes the following earnest appeal from Miss Barclay, and addressed to the Foreign Secretary:—

"You must think I am always complaining! But, oh, this strain of anxiety is too much for me! I have been silent for four years now, for you know one's opinion is not much worth till then. The frequent 'break-downs' which I have had lately indicate all too plainly that this anxiety about money matters is affecting me very much. I cannot sleep at night, thinking how I am to provide for my 100 girls; I am unable to attend hardly a single meeting outside, every afternoon being devoted to writing to friends for money. If I could help taking in children I would, but our school is so popular in Madras now that it seems quite impossible to stem the steady tide of applications for admission. And, oh, I am so proud of my school! It is, indeed, an honour to our Society. It's the largest boarding school in connection with

our work in South India. Miss Müller has only thirty girls, so has Mrs. Lewis, and Miss Bounsall has not so many. Then, again, we are in the city; education is on a much larger scale here than in the Mofussil. It takes Rs.300, at least, a month to support us, and you only give Rs.37.8.0! It's only a drop. I have Government grant amounting to Rs.20 a month, and fees to about R.80. This is all I can depend on, and every month I must make up the rest.

MISS HASKARD, of Bellary, sends the following:—

"Mr. and Mrs. Lewis have just left for England. The amount of work on my hands will render any feeling of loneliness almost impossible, although, after the busy time of the last six months, the house does seem very quiet. Last Saturday a lawyer here gave a reception to a great number of natives and to our missionary party, with a few other English, as a farewell to Mr. Lewis. It was a great joy to us all to feel that these people are opening their houses in this way. I was asked what I thought of it. I was rather afraid to speak openly, lest I should put any more difficulties in the way of our intercourse with the women; but I ventured to say I was sorry that the only ladies present were English. Several gentlemen at once said: 'That is our sorrow.' One, a clever pleader, said to me: 'I go to the club every night, not because I want to go, but because I cannot talk to my wife. She knows nothing; if she was educated, I would stay with her.' Innumerable were the requests that I would go and teach the women. This I cannot do; but I am trying to get our Christian women who know English to give an hour or two a day to go to houses and give instruction. If the people pay, this will not be any burden on the Mission, and I shall be able to visit these houses and try and win the women to Christ, for it is only Christ and His Word that can lift these people from their superstitions, and make the social and home life which the people are beginning to long for.

"I have commenced taking the Bible-women out to the villages near here, and I think this is the work which gives most pleasure. These women have not been visited before, and to see the joy of the widow when she is told that she will not be cast out and degraded by the Saviour, and of the friendless when they learn of the great Friend who is always with them to succour and to help, gives a pleasure that I do not think can be equalled. When I am reading the story of one of our Lord's miracles of healing, and a sick woman stands up and asks: 'Will He heal me?' there is a little difficulty, and it seems almost as if faith-healing were possible. I feel more and more how entirely one needs to be under the influence of the Spirit to know what to say at such times.

"That part of Mrs. Lewis' work which has fallen to me to do I have been able to take up—the women's meeting, teachers' preparation class. Sunday-school I find great joy in, though it is rather hard work speaking Kanarese at present. I find the people understand what I say, so I do not mind what it costs me."

HOMES FOR MISSIONARIES ON FURLOUGH.

WE have pleasure in informing our readers that the report of the committee, which we feel sure will afford satisfaction to the friends of missionaries, can be had on application to the Secretary, Rev. S. J. Williams, of Blythe Hill, Catford, S.E. As some of the constituents of the Society may like to see the Homes, they will be open to view as follows:—Mills House, Blythe Hill, Catford, on Wednesday afternoon, May 9th; Madras House, 28, Albert Road, Stroud Green, and Livingstone House, 25, High Road, Stamford Hill, on Thursday afternoon, May 10th; and Gilmour House, 67, Abbeville Road, Clapham, on Friday afternoon, May 11th.

A FAREWELL TO C.M.S. BISHOPS.

MANY striking things were said at the great gatherings at Exeter Hall, on March 9th, to bid God-speed to Bishops Tucker, Evington, and Tugwell, which are thus summarised by the *Church Missionary Gleaner*:—"Bishop Bardsley, of Carlisle, who presided in the evening, speaking of the three successive Bishops in Eastern Equatorial Africa, Hannington, Parker, and Tucker, exclaimed: 'A true apostolical succession!' Again, he referred to the heavy trial which had fallen on Mr. Tugwell, as secretary at Lagos, when those six deaths occurred one after the other, and described him as 'no doubt a saddened man, but yet a strengthened man.' 'And,' said the Bishop, 'are we tempted to say of lives laid down like that, To what purpose is this waste? Let us not take up words from the mouth of Judas.' Once more, when mentioning the openings for advance into the regions beyond Uganda, Bishop Bardsley remarked that there 'is no delimitation of frontier' to check the army of Christ. Bishop Tugwell reminded the meeting that he stood on that platform for the third time. The first time, four years ago, with Graham Brooke and the Niger party, of whom only one now remains in the field. The second time, at last anniversary, when Bishop and Mrs. Hill, and Matbias, and Sealey, and Watney were all present; and of these, only Watney remains. 'Is not my very presence,' he exclaimed, 'an appeal?' Bishop Evington, before sketching in a masterly way the present material and political development of Japan, and the theological dangers of the Church there, said a word about his own spiritual history. He owed his knowledge of the truth to the father of the Bishop in the chair, the late Canon Bardsley, of Manchester, and to his own mother, who was present that night—a little personal allusion which went straight to the heart of the meeting. Bishop Tucker, in his really splendid speech—part of which roused great enthusiasm, while part hushed the meeting into a silence that might be felt—reminded us all of that memorable evening two years and a half ago (the Gleaners' Union Anniversary), 'when,' said he, 'Uganda was saved,' and expressed his full assurance that the British Government would never haul down the British flag now that it had waved in Uganda nearly twelve months; but added: 'I wish I had the same confidence in the Church of Christ doing her duty!' It is a humiliating comparison indeed; but is it not truly called for?"

HINDUISM IN ITS STRENGTH AND WEAKNESS.

OF the frequent melas, or religious festivals, held in so many places in India, few can compare with the annual Magh Mela at Allahabad, held about January. Allahabad, or Prayag, as the Hindus generally call it, possesses such pre-eminent sanctity as a place of pilgrimage, that it enjoys the proud title, "Tirthraj," which means "The king of the places of pilgrimage."

Important as this Magh Mela always is, it assumes still vaster proportions every twelfth year, when it is called the Kumbh Mela. The special feature is the gathering together of great numbers of Sadhus, or Fakirs, and hundreds of thousands of pilgrims travel long distances by road and rail to attend the festival, and wash away their sins by bathing at the Tirbeni. Tirbeni means "three streams," and is the name given to the meeting point of the Ganges, Jumna, and Saraswati rivers. The two former will be found marked on any fair map of India; not so, however, the third; its very existence is a matter of faith, and no fleshly eye can note its course or its meeting with the two other sacred rivers.

It so happened that this was the year for the Kumbh Mela, and feeling eager to see it once in my lifetime, and thinking that I should find at it some opportunities for Christian work, I started off from Kachhwa, on January 31st, to spend a few days at the sacred festival. I had a fifteen mile run on my bicycle that evening, and did the remaining forty-three miles before breakfast next morning.

The road was crowded with pilgrims, and at night large encampments were formed under the trees by the roadside, where the weary travellers cooked their evening meal, rolled themselves in such bedding as they might be fortunate enough to possess, and slept on the ground. Most of the people were on foot, but in some cases the women and children were conveyed in a two-wheeled waggon drawn by bullocks.

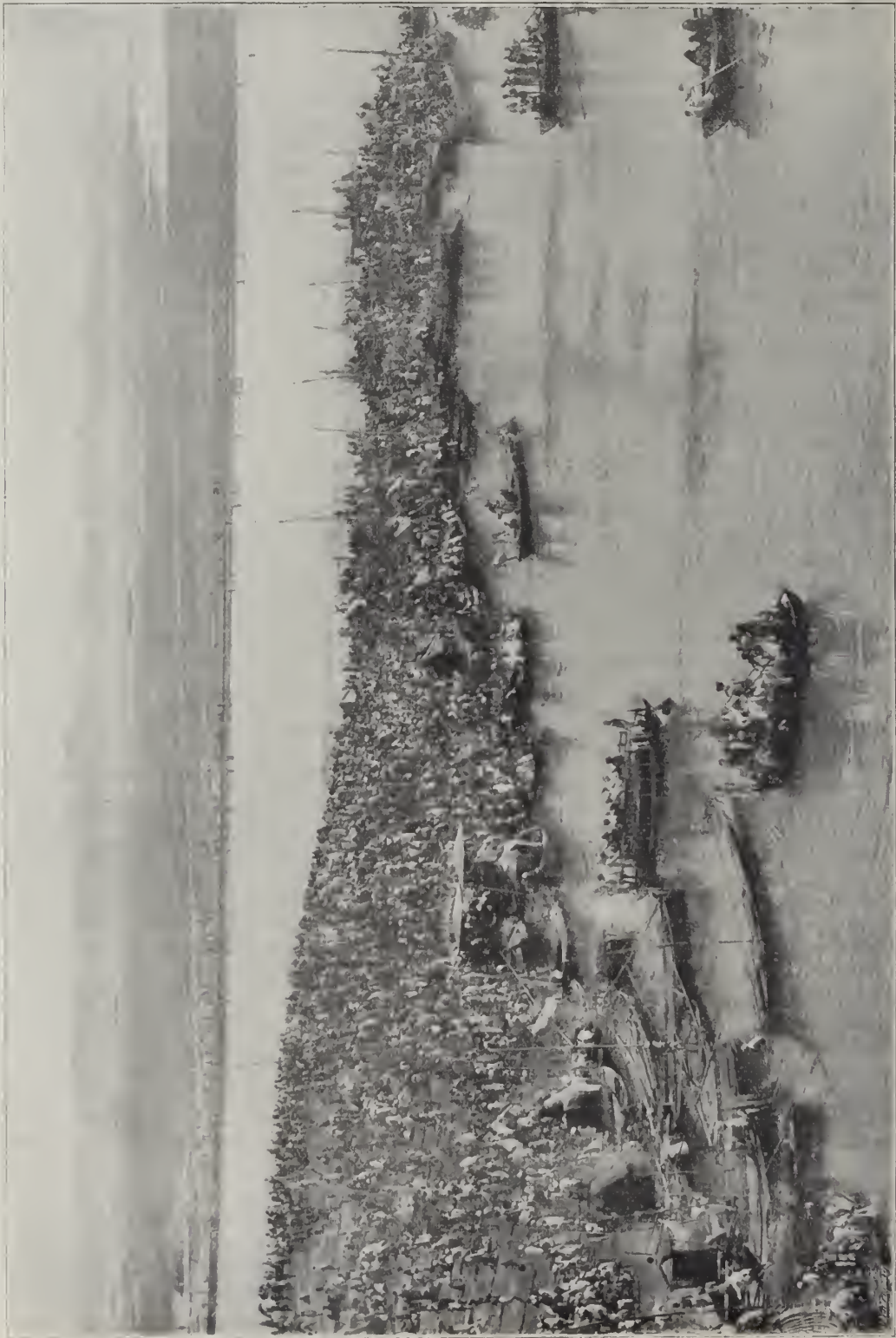
Friday was a very wet day, and also the latter part of Thursday, so I did not get down to the mela on those days. The visitors must have had a sorry time of it. Some of them would secure lodgings in the city, but the great majority would be encamped either under trees or in grass booths, which could have afforded little shelter from the heavy rain.

On Saturday I had a good long day of it. The wide reach of sand, stretching out to the point where the Ganges and Jumna meet, presented a busy scene. The people were flocking hither and thither on their way to or from their sacred bathe. The Tirbeni was the specially attractive spot, and great was the rush of eager bathers to that place, but thousands had to content themselves with a dip in the Ganges before it meets the Jumna, and the Ganges is sacred at any point.

In the middle of the river a large sand bank had formed,

and on this island the Sadhus had been located. The bridge of boats connecting the mainland with this island had broken down in parts, and thus many who wished to visit the fakirs' encampment had to wade through a foot or two of water here and there. Some missionary friends and I secured a boat and crossed. How many of these Sadhus, or begging devotees, had assembled I cannot say; one of them told me forty or fifty thousand, but I can hardly think that there was anything like that number. It was a weird assembly. Here and there would be a tent and gaily-decorated awning, marking the temporary abode of a mahunt (chief of Sadhus). Beneath one of these awnings was a party of musicians and a dancing woman. The Sadhus, on the whole, were not a very prepossessing lot of men. Speaking generally, their bodies were not worn by their austerities, nor their faces intellectualised by study and meditation. Charity would not be outraged by the statement that many of them lead a lazy, worthless, loose life, doing little good for themselves, nothing for the people, but partaking liberally of their food and hard-earned money. Some few of the men laid claim to special sanctity by torturing themselves. I saw three beds of spikes; two were unoccupied at the time we passed, and the owner of the third was sitting by the side, having his hair dressed by a disciple; but he got on to his uninviting couch before we came away. One would not like to speak lightly of men who, however mistaken, were sincere in their belief that by self-inflicted tortures they could please God; but I could not but notice that mercy was not altogether wanting in this devotee's treatment of himself. The spikes were certainly sharp; but, in lying on them, not a little of the man's weight fell on a wooden belt, and the nape of his neck rested on a board. He looked strong and well, and there was no sign of a wound in his body. He had a fine, intelligent face had received a good education, and it is difficult to understand how a man enjoying such advantages could ever have adopted such a life. One of the party desired to take his photograph. His willingness, his pose, and his careful arrangement of his long plaited locks of hair indicated that the last vestiges of vanity had not been eradicated. Another man we saw (see photo) had his left arm held straight up. He must have held it in that position for years, for it was evidently quite stiff, and the finger-nails had grown to the length of two or three inches. He seemed to spend much of his time standing on one leg and repeating the sacred name. I tried to get into conversation with him, but his answers were few and curt. Some of the Sadhus were in groups talking, others smoking, and large numbers doing nothing (which latter is a favourite occupation with many of the people out here). There were some women Sadhus; their appearance impressed one less favourably even than that of the men.

Monday was the *great* day, the special feature being the processions of Sadhus across the bridge of boats, along the sands, to the Tirbeni to bathe. Never shall I forget the



WHERE THE GANGES AND THE JUMNA MEET.



THE KUMBH MELA, OR BATHING FESTIVAL.

sight. Far as the eye could reach, from the high ridge on which I stood, right and left and down to the river, was a surging mass of people. It was estimated that a million people were present on that last great day, and I can readily believe it.

How can we speak of the disgusting procession of these fakirs? At the head of the procession about six elephants, then a brass band, then marching two by two and hand in hand great numbers of these Sadhus, perfectly naked, their bodies and faces smeared with ashes, their voices raised in discordant shouts—they looked more like demons than men; after them were some palanquins, next more Sadhus, who

Preaching and the distribution of Christian literature were carried on to some extent; but what with the vastness of the multitudes and the eager interest of the people in the objects for which they had come such long distances, there was a feeling of helplessness. I felt I wanted to get back to my village work, where we can meet the people in their homes, and bring to bear upon them the steady influence of Christian sympathy and Christian teaching day by day.

It was difficult to get away from the people. On Tuesday I had a fifty-eight-mile run home. For the first twenty-five



GROUP OF FAKIRS.

had more or less clothing on, and in the rear the female fakirs in the distinctive coloured dress (salmon).

No one could witness such a gathering and talk about Hinduism being dead. Its hold upon great masses of the people is as indisputable as it is past comprehension. One felt on the one hand its awful strength, on the other its inherent weakness. Surely a system which can find a crowning point in such shameless profanation of the name of religion cannot but be working out its own destruction, and the light of God's truth in Christ must dissipate this dreadful darkness.

or thirty miles the road was simply crowded with returning pilgrims, and I did not get free from them for over fifty miles, when I turned down the bye-road to Kachhwa. Even to-day, as I returned from Benares (seventy miles from Allahabad), I met ceaseless streams of people, many probably homeward bound, many intent on visiting Kashiji, or Benares, the queen of the places of pilgrimage.

When will these weary seekers accept the gracious invitation: "Come unto *Me* all ye that labour and are heavy laden, and I will give you rest"?

Kachhwa, February 8th, 1894.

EDWIN GREAVES.

AN EARNEST WORKER FOR CHRIST.

BY REV. J. P. ASHTON, M.A., CALCUTTA.

IT is our sad duty to announce the death of the Rev. Tara Prasad Chatterjee, for thirty-three years a missionary of the London Missionary Society in Calcutta. He had been suffering for more than a year from internal cancer. His patience, resignation, firm faith, and perfect peace of mind were remarkable testimonies to the power of the Gospel which he believed, and the grace of the Saviour whom he loved. He was well known and universally respected in the city, and by the poorer Christians especially he was looked up to as a father and a friend. It has been the privilege of the writer during the greater part of his missionary life to be intimately associated with him, and to love him as a brother and esteem him very highly for his work's sake. He was one of the most lovable and successful of Indian missionaries. With the exception of one in South India who was little known beyond his country district, he was the first ordained native missionary of the London Missionary Society in all India. A short account of his life will be of interest.

Tara Baboo, as he was familiarly called, was born in October, 1833, in a village seven miles from Calcutta, in a high caste Kulin Brahmin family of great wealth. His father was Peshkar in the Alipore Magistrate's Court, and was highly esteemed, especially by Mr. Peacock, who was for many years the Magistrate of the twenty-four Pergunnahs near Calcutta. When Tara Baboo was five years old, his mother died, and his grandmother took charge of him from that time forward. During childhood he passed through several severe illnesses. At the age of eight, he assumed the Brahmanical thread with great pomp. He had his first lessons in Bengali in an old-fashioned village school, which was held in a room of the family mansion. There was long and serious discussion as to whether this first-born and only son should have a Sanscrit and Persian education like his father, or enter on the new style of English education then just coming into vogue. The decision was for the latter, and the boy was sent to Hoogly College, where it was thought there would be fewer temptations to evil than in the large city of Calcutta. This was some fifteen years before the foundation of the University. The principal of the college was a Captain Richardson, who was a painstaking teacher, and showed great interest in the welfare of his pupils and was specially fond of young Tara. He was not an earnest Christian, and never talked with the boys on the subject of religion. But one evening one of the senior students pressed him to tell them of Christ, and the Captain responded in a most eloquent and impressive manner, and told them how He offered His life for the salvation of the world. This was a new idea to Tara, and he could not forget it. His father had spoken to him of the evil of sin, and he knew that he was a sinner, but this way of salvation

was heard of for the first time. One morning the lad went to the Professor and begged for more information. At first evasive replies were given, but when Tara said he would not leave the Captain till he had explained everything to him, a letter of introduction was given him to the military chaplain. Tara could get very little out of this clergyman, who, to put an end to his importunities, gave him a Bible and Prayer Book. These were diligently read at odd times, and occasionally in the middle of the night. This went on for some time, till his uncle, who slept in the same room, woke up, and finding what the boy was doing, snatched away the books, burned them before him, and gave him a good scolding.

About this time family circumstances required his removal (in 1849) to Bhowanipore, where the good impressions became feebler, and all the more so as the companionships he formed in the Hindu College, Calcutta, led him into all the evil ways of the city. But after a few months he was brought near to death's door by an illness, and old convictions of sin and fear of hell came thick upon him, and he vowed that, if spared, he would make more inquiries about the Christian religion. On recovery he began attending the wayside preaching in the Bhowanipore Bazaar Chapel more regularly, and not, as before, to torment and ridicule the preachers, but to listen with attention. One evening, after an address by the Rev. J. Mullens, he asked if he could have a copy of the Bible. The reply was: "Yes; if you will come with me." Mr. Mullens took him home, where Mrs. Mullens received him very kindly. After the Bible had been given, Mr. Mullens prayed with him, and urged him to come and see him often. He said that he learnt four things from that visit: "First, I am a sinner; second, I need a Saviour; third, Christ is my Saviour; fourth, the present moment is the time for salvation."

Tara was then sixteen years old, and, manufacturing various excuses, persuaded his father to let him read in the Missionary Institution. He and his cousin were admitted to the third class and received instruction from Revs. Mullens, Storrow, Parker, and Buch, and Mr. Joyce. The first three months were full of anxieties and hesitation. He often promised to come and be baptized, but as often held back from love of family, especially of his grandmother, and love of society and of money; for to be baptized meant to lose all. In Mr. Joyce's house he found that some of his classmates were of the same mind, and after some hesitation they took refuge, on the 12th April, in Mr. Storrow's house. One was taken away by force and another was persuaded to leave, but Tara and Chandra Nath Banerjee remained firm. Every effort was made by the relatives to get them away. Riotous crowds tried to break into the house. The majority of the missionaries and members of the Union Chapel were for sending the young men home, but Messrs. Storrow and Mundy determined to brave the consequences. The police were called to keep order. On Sunday evening, April 13th,

1851, the two were baptized by Mr. Storrow. They passed the night in the Parsonage with Dr. Boaz. The next day the missionaries were accused of kidnapping. The case was dismissed by the Magistrate. Tara's father was dreadfully distressed, and vowed that his son was now dead to him, and that he would see his face no more. This vow he kept for twenty years. The young converts were passed from one house to another in Calcutta, and it was a whole month before it was considered safe for them to live in Bhowanipore. For two years, Tara resided with Mr. Mullens until the students' residence was erected.

In 1853 a theological class was opened and Tara joined it. Being cast off by his father, he was suddenly changed from a life of affluence to one of dependence on the Mission.

While studying theology, however, he made himself very useful as a teacher in the school and as assistant in the bazaar services. When his studies were over, he was eager to enter upon work; but his health did not admit of it. He was very disappointed, but went vigorously to work, in various capacities; at one time in the police, and at another in the railway, where he worked so hard that he was nicknamed "Busy Tom." He never regretted this experience of the world and its ways, and looked upon it as an important part of his education. But in 1860, his health being re-established, he was accepted as an evangelist, and entered with great joy upon his work.

In 1861 he was ordained, and associated for two years with the Rev. W. Johnson as pastor of the South Village churches. From 1863 to 1882, he was sole pastor, and carried on this difficult work with great zeal and enthusiasm. The Lord blessed his efforts greatly. In those days there were only three churches—one at Gungrai, one at Rammakhalchoke, and one at Belliahatti, and a new one with six members at Kaurapukur. But under the earnest labours of this devoted servant of Christ they grew greatly in numbers, both in the South Villages and the Sundarbans. It was the lot of the writer to aid him in the supervision of his schools, and many a journey was taken with him in the Mission canoe, and the more he knew of him the more he learned to love and respect him and admire his energy and tact. He sought the temporal as well as the spiritual welfare of his people; but some of his efforts were thwarted by his brethren or by the supineness and untrustworthiness of some of the people themselves. Still he laboured on through good and through evil report. He was eminently fitted for pioneer work, and to him is owing the opening of the four churches in the villages, and subsequently two others in the city of Calcutta. It was he that did the pioneering work at Baduria, Goburdanga, and Bonggong. His tours were much blessed. For more than twenty-five successive years he visited the great Saugor Mela, as also the Isamutty and Kobbadocko rivers.

A few years before his father's death, an interview between father and son was brought about by the intervention of Mr. Peacock, and the old man became quite

reconciled with his son. He sent for him in his dying hours, and they met on the banks of the Ganges at Tribeni, where he received his dying messages. The old Brahmin gentleman told his son never to forsake Christ whom he had taken as his Guru, but to work hard in His service; to love all, especially the poor; never to deprive anyone of his daily bread; to be ready to suffer and not take revenge; to be a friend to those who were in distress, and to obey his superiors. In these last years he was kind to his son, gave him a monthly allowance, and enabled him to build a substantial two-storied house.

Tara Baboo had one trial which he deeply felt. He was never permitted to have children of his own. In default Mr. and Mrs. Chatterjee received into their home one of his converts, named Beni M. Ghose, and treated him like a son.



REV. T. P. CHATTERJEE.

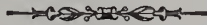
Beni's eldest son Priya proved to be a very interesting boy, and Mr. and Mrs. Chatterjee loved him as dearly as they could have loved their own child. Priya indeed became a general favourite. His heart was early given to Christ. He was the first to join the Scripture Union in all Bengal. Tara Baboo cherished the hope that he might be spared to occupy his place in the Mission, but the Lord willed otherwise,

and took him to Himself at the age of seventeen. This was a terrible blow to Mr. and Mrs. Chatterjee. About this time they had persuaded Miss Linley to commence an Industrial Home for Women, for Tara Baboo was ever, even on his dying bed, thinking of the wants of others, and especially of the poor. Since his death, it has transpired that he wishes his house to revert to the Mission after his wife's death, to be used as an Industrial Home, and he desires that a tablet should be put on the gate to signify that it is in memory of the late Priya Madhab Ghose.

In 1882 Mr. Chatterjee was removed to Calcutta, where he was the means of raising two important churches. His bazaar preaching was much blessed, and many converts were baptized from heathenism, including several of Nepauli parentage. In addition to this he superintended the work in Goburdanga and Bonggong, where from his frequent visits he was a well-known character. From his dying bed he urged the Auxiliary to undertake more settled work in Bonggong, and to his great delight a house was hired and a catechist of some experience sent to live there. His active

disposition and his power over men suited him for itinerating work. His last day of vigorous labour was undertaken along with the writer and others in a visit to one of his old churches at Gungrai, to settle a difficulty which had arisen there. The journey was a long and fatiguing one, and was followed the next day by serious illness. At first the real nature of the complaint was not discovered. But after a few weeks a consultation of doctors was held and it was found that he was afflicted with cancer. At first the pain was not very severe, but as the disease spread, its terrible effects became apparent, and its fatal nature could not be concealed. Mr. Chatterjee's patience and resignation were very remarkable. He submitted to the Lord's will almost without a murmur, though inaction to one of his vigorous temperament was a very severe trial.

Some three months before his death, means were used which greatly alleviated his sufferings. He scarcely expected permanent recovery; but he hoped at least for a comfortable death. Almost to the very last he superintended the work of his department of the Mission, as far as it was possible to do so from his sick bed. As the end drew nearer, he laid aside worldly affairs almost entirely. His favourite hymn was "Safe in the arms of Jesus" in English. This, and one or two familiar Bengali hymns, he was never tired of hearing. On one occasion he was in great suffering, and prayed the Lord to let him sleep, when he thought he heard his Master saying to him: "You are a pilgrim here. Your home is beyond." Then there stole over him a sweet peace, and he fell into a sound sleep. Two or three days before he died he beckoned his wife, and wrote on a slate, not being able to speak, that he had wonderful peace, and that he thought he had seen heaven, with numbers of children with bright faces singing Hallelujah and Hosannah. On March 10th he quietly passed away. To us his loss is very great; but for him, it is a glorious exchange of pain and weakness for Paradise with His beloved Saviour. May many be raised to follow in the steps of this earnest worker for Christ!



OF course Christianity sometimes fails amongst peoples predisposed against it through centuries of unrestrained evil, as it does nearer home after long hereditary Christian training. Give one man the superintendence of fifty or a hundred villages some twenty miles or more apart; subject his half-educated flock to a thousand adverse influences; let the heathen landlord promise a remission of rent, or the leader of a rival sect, sustained by the purse of some Roman propaganda, offer tempting bribes in times of famine as the reward of perversion; let the Church at home, as, alas, it does too often, turn a deaf ear to his earnest cry for help; and then, if the work of years breaks down under the strain of such accumulated pressure, pronounce complacently that the mission is a failure.—*The Quarterly Review*.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

TOWARDS the end of January, Dr. G. P. Smith wrote from Tientsin:—"We have had a week of prayer, full of blessing, and we all realised it; we prayed for the Holy Spirit and He has come. We followed it up by commencing united evangelistic services, in the evening for men and during the afternoon for women. Many of the Christian teachers and students have been deeply stirred, and have borne testimony to this fact. It has been a time of deep heart-searching. I thank God myself for the blessing I got during the week of prayer. On Sunday evening we are going to have a united meeting of Christians and missionaries and teachers from the various missions, and we are going to begin the Christian Endeavour Movement."—Dr. F. C. Roberts adds that many have been the souls truly stirred of God and touched by a sense of sin. "It did my heart good to see Chinamen deeply moved by God's Spirit, and in earnest private and public prayer seeking His pardoning grace. Very forcibly was I reminded that our faith is a practical one, and the heathen faiths dead and powerless."—The Rev. W. Muirhead also reports a series of revival services in the London Mission Chapel, Shanghai, at the instance of all the missions combined "The chapel has been literally crammed every night, and we hope the blessing prayed for will be richly bestowed."

INDIA.

PRAYER has been heard, and two more young men have been led to confess their faith by baptism at Calcutta. One was baptized on February 22nd, and went at once to his lodging, where some of his relatives reside, and with whom he has been residing while studying in the Institution for the matriculation examination. It was his purpose to go home to his parents in the country. Many trials await the young man, and many are praying for him. When the issue is known, I may write you further details.

The other young man, who is a Brahmin by caste, was baptized on February 11th. This is an instance of instruction bearing fruit after fifteen years. His own statement will speak for itself. About a week ago he came to me with a beaming countenance to say that his prayers were heard, and his wife had written expressing her willingness to join him, and another and still clearer letter has been received from her this morning. This case is exciting much interest in the city, as his family is well known. The Bengali editor of a leading daily paper sent a friend to ascertain whether I had used any unfair means to tempt him to this change of faith. The Hindu editor and myself are members of a Vigilance Social Purity Committee. The prayers of your readers are asked for these young men themselves, and that they may be the forerunners of many others. J. P. A.

DR. T. V. CAMPBELL, looking back DR. CAMPBELL'S over the past year, says he believes that MEDICAL quite a number of Mohammedans, Brah- WORK. mans, and Komates (merchants) have, by coming frequently to him for treatment, heard the Gospel, and in some cases heard it gladly. These people would not have been very likely to have come within reach of the Gospel had they not been coming as patients. The people listen very attentively during the short morning service, and some of them seem greatly interested in what they hear. Dr. Campbell feels that the Medical Mission will be a very powerful evangelistic agency in the district as soon as a hospital is erected at Jammalamadugu. At present patients come to Cuddapah from all parts of the district. One man had come a distance of seventy miles, another eighty miles. The doctor has recently had several very serious cases. One was that of a Sudra man who was near death's door; but under treatment began slowly to recover. He eagerly asked Dr. Campbell to teach him how to pray to God. The Medical Mission work and the medical help given by the missionaries in past years has done much to make many Hindus favourably disposed towards Christianity. The Mission has been a great help to the poor Christians. Dr. Campbell keeps a money-box on his table, so that the patients may put in thank-offerings, and he finds the poor people put in the most money.

MADAGASCAR.

OF the many interesting branches of WORK work in Fianarantsoa, there is perhaps AMONGST THE none more so than that of preaching the PRISONERS. Gospel to the prisoners. Whatever may be their crime, none are locked up except at night, when they are crowded into a low, long, narrow, dark mud and stone hut which is termed the "Dark House." They roam about at will during the day, seeking to earn

their penny for rice, but are shackled, some heavily, some slightly, according to the favour they find with the smith who forges the irons. Many are chained in couples by their ankles, and all are followed by a guard. A Gospel service is held in the prison every Sunday morning, and they are also visited during the week by the Bible-women. Many have asked for reading-books, and are learning to read, and a few have professed Christ as their Saviour. Not a few, on being released, have testified to the good they have received. One pleasing instance is that of an old man who was put into chains three years ago, being accused of a debt of seventeen dollars, but was lately released by a friend paying two dollars for him. He sends his little daughter to school, and is himself asking for baptism. Another, on being released, brought his wife and child to thank us for having been the means of his conversion, and left for his home in the country with the glad resolve to live a new life. We are disappointed in losing sight of many who professed Christ in the prison.

THOUGH the rivers are high, the marauders still continue to harass the unfortunate THE MARRAUDERS. Betsileo. One of our students' wives, hearing of the death of a relative, was on her way home, when a messenger met her with the sad news that all her people—eight of them—had been carried away by the enemy, and their village burnt.

THERE is a young Betsileo slave at A CHRISTIAN Fianarantsoa, who was converted a little SLAVE-LAD. more than a year ago. He is remarkable for the simplicity of his faith, and therefore receives gifts from the Spirit denied to the wise and prudent; for instance, he can read only very slowly and with difficulty, but he says that, when preaching or reading in the pulpit, he has no difficulty whatever, but reads with fluency. He seems possessed with the redeeming love of Christ, and can talk of nothing else; that love constrains him to preach the Gospel to every creature. Passing by the Norwegian leper settlement, he saw a little leper girl with a basket before her. He had just come from market, where he had gained twopence; he sat down by the child, gave her the money, and preached to her about Jesus. "Some," he said to me, "are afraid of leprosy, but I was not at all afraid, because I knew that I ought to speak to her about her soul." He begs to be a preacher to the lepers at the new settlement here formed by Mrs. A. S. Hockett. A. F.

AFRICA.

MR. J. E. REID has written the following earnest lines to the Editor, under the LAKE NGAMI MISSION. roof of his first Central African home: "It is just a year to-morrow since we left the good old home-land; and I believe a year ago to-day

since I received my instructions from your hands. I know where to go when I need a special blessing, for truly whenever I turn to read my 'instructions' I find words there which give me a lift up by the way. Truly this utter loneliness has a great tendency to deaden the heart; but how true also the Apostle's words: 'My God shall supply all your need according to His riches in glory by Christ Jesus.' I am now alone. Some nine days back, Mr. Wookey left me to go on a preaching tour, visiting as many as possible of the various towns scattered in many directions by the lake. At home I often used to think it would be nice for one to be alone with God. That truly is my position now. I love to think continually during the day of those words I often used to see on cards at home: 'Christ is the head of this house, the unseen guest,' &c. Yes; Christ is my only guest, my friend, my Lord, my all. In about another six weeks Mr. Wookey will be leaving here for his journey to the Cape, when I expect to be alone for quite six months. However, I feel sure He who has been so good to us all along will continue to be with me, and keep me from all harm and danger. I am thankful to say my health still continues first-rate. Our first house is almost finished. I hope to have it finished by the time Mr. Wookey returns from his preaching tour. Up to now we have been encouraged with our work by the young chief and his people. Their permission to come here, and the chief's willingness to learn to read and write, give us hope that a centre is being formed on these hills from which will spread the good news of the grace of God."

THE
MATABELE
MISSION.

THE Rev. C. D. Helm reports from Hope Fountain that, though during the week days he sees very few of the Matabele, on Sundays, when they do not work in their gardens, a comparatively large number of men and women come to the services. It is quite a new thing, he says, to see the women come in such numbers as they are now doing. Formerly a few only used to come.

MONTHLY PRAYER MEETING.

AS the first Monday in May comes this year in the Society's anniversary week, the meeting will be held in the morning instead of the afternoon. Friends will gather in the Board Room of the Mission House, 14, Blomfield Street, E.C., at ten o'clock, and it is hoped that a large number will be present, and that a spirit of earnest prayer be poured out.

THE great conference of Chinese missionaries, which met in Shanghai in 1890, appealed to Christendom for a thousand missionaries within the next five years, and in faith appointed a committee to publish the results. The published list of arrivals from April, 1891, to April, 1893, shows an increase of 494! The Inland Mission alone shows a gain of 146 missionaries for the last two years.

PROGRESS OF THE AMBOSITRA MISSION, MADAGASCAR.

Ambositra, January 19th, 1894.

DEAR MR. COUSINS,—My sister and I have made a good start with the work this new year. With hardly anything to hinder us we have been able to set going afresh the various branches of church and school work in our district. We are indeed very thankful to God for so much happiness and encouragement in what we are seeking to do for the salvation of souls and the extension of the Master's Kingdom.

During the school holidays we held a conference for the teachers. As they are supposed to be at their work in the country villages during ten months of the year, we thought the holiday time in November and December (when the people are busy with their rice-fields, &c., and require their children to be away from school to help them) would afford a good opportunity to get them together for a sort of miniature convention. We had a week of it, and although a first attempt, and quite a new venture for this district, it was a success, and a very pleasant and, I hope, profitable time. We started on Monday mid-day with a Communion service, and broke up on Friday after discussing the subject: "How to Spend a Day in our Lives." The three addresses (on Morning, Working Day, and Evening respectively) were well to the point, and earnestly delivered, as were all the addresses on each day throughout the conference. The schools reopened on January 8th, and the teachers then got into harness again.

I was out yesterday at the first of a series of monthly meetings which we are hoping to hold at three different centres for the convenience of evangelists, teachers, and all our church workers. This first one certainly took me quite by surprise. I had not expected anything but a very moderate attendance, but, when I arrived about ten o'clock, there were already as many present as would more than fill the chapel, and many more arrived later. Some had had a three-hours' walk that morning, others had come shorter distances. I was quite nonplussed as to what to do with them all, and next time I shall have to take my sister to help, and probably Rakoto, our "Plymouth" evangelist, as well. Eventually we adjourned to the open square in the middle of the village, and held a short service before separating. I took care to assure the people that next time we should make better provision for teaching them.

A Norwegian missionary has commenced work in the forest to the east of Ambositra, and has taken over some of my churches in that neighbourhood, as he will have a better opportunity of attending to their needs. I have still fifty churches and schools under my care. To fill up gaps in the workers' ranks, I have just sent out four young men to commence teaching. These are boys who have done well while they have been with us; and if they can but last we feel sure they will do much good in the villages where they are

placed. So now all our stations are supplied with at least one Christian worker whom we hope can be trusted to exert an influence for Christ amongst the people about him, and to train up the children in the knowledge and love of Jesus. In the case only of one sub-district of five churches we have not yet placed a suitable superintendent, but we have in view an Ambositra boy who is completing his education in the capital, and it is most probable that he will at once accept the post and take up work there.

Our school-work in Amhositra goes on very nicely and happily; we have about 250 children in regular attendance, and enlist all the young people in the town, that we can get hold of, to teach them. Rakoto and I have special classes in Scripture with the more advanced boys and a few of the girls. As they will, we hope, soon be going out to teach, nothing surely can be better as a training for them, in view of their work as missionaries among their own people, than a clear understanding of their Bibles. Otherwise the subjects taught in the schools are mostly elementary. My sister, of course, sees to it that the girls learn sewing.

We are very pleased with the general behaviour of the children, and the spirit shown by many of them is that of trying to serve Jesus Christ their Saviour. We have made a change in regard to the Wednesday afternoon "Christian Band" meeting. Once a fortnight a united meeting of the boys and girls is to be held, at which addresses will be given based on the second part of the "Pilgrim's Progress." I intend giving a series of addresses upon the first part in the Sunday afternoon services, when I am not out at the country chapels.

But I must not forget to mention our colony of boys and girls. We have now two cottages in our compound—one built by the Orphan Society, and one by me with the help of money from friends at home—one for boys and one for girls. Having these makes it easier for us to receive children from the villages, and children who might otherwise have been refused can now be taken to live here. The Orphan Cottage, being roomy, is occupied by sixteen students (who are supported mainly by contributions from friends at home—"at home" always standing for England), ten orphans (also "students" in their little way, and supported by the Orphan Society), and several other boys, who do not depend upon us for their keep. Two orphan girls share the other cottage with my sister's eleven boarders and the head teacher in the girls' school; his wife and baby also live with them. So we are "passing rich," with forty haires, and altogether make a very happy family. The children are full of life and fun, but seldom give trouble by "breaking rules" or anything of that sort. So we go on, keeping well, for which we thank God, as also for the great enjoyment we have in the work, and for signs of progress.—Yours very truly,

T. FRED. M. BROCKWAY.

AMY E. BROCKWAY.



THE STORY OF THE CHINA INLAND MISSION. By M. Geraldine Guinness, Author of "In the Far East." With an Introduction by J. Hudson Taylor, M.R.C.S., F.R.G.S. In two volumes. Vol. II. London: Morgan & Scott, 12, Paternoster Buildings. Price 3s. 6d.

THE first volume of this marvellous "Story" was noticed in our pages more than twelve months ago, and this second volume, which brings the narrative down to the end of 1892, fully maintains the standard of interest and excellence raised by its predecessor. Its spiritual fervour, high tone, and strong conviction, its pleasing and deeply impressive incidents (see, for example, chapter ii.), its stirring records of courageous pioneer work, endurance, and enterprise in pushing forward into the inland provinces, and the complete history which the book, with its companion volume, gives of a truly unique movement, will combine to secure for the "Story" a large circle of readers, and will make it an authoritative and attractive exponent of C.I.M. methods and operations. So vast are China's provinces, so determined has been the purpose of the Mission to reach them all, so recently have the large accessions of missionary workers been secured, that of necessity much of what we read is of a preparatory nature only. But some of the journeys narrated, notably Mr. McCarthy's "Walk across China," and Mr. James Cameron's plucky tour among the eternal snows of Eastern Tibet, furnish noble examples of Christian heroism, dogged determination, and fortitude, allied with prudence and tact, and cannot fail to elicit warm admiration. The growth, too, of the Mission in particular districts and cities (*e.g.*, in the small province of Cheh-Kiang, or in the Confucianist city of Fung-hwa) is full of encouragement to all who are intent on China's enlightenment; while the marvellous development of the Mission in the last dozen years, during which first "the seventy," and then "the hundred" additional workers were earnestly prayed for and graciously given, and the interest in the work extended to Scandinavia, the United States of America, Canada, and Australia, should lead to serious heart-searching among those who seem so slow to listen to God's command to "go forward." One chapter of the volume will fill many minds with sadness and perplexity, namely, that entitled "Facts about Funds." All honour to the self-denying spirit shown by missionaries left without even a cash (the twentieth part of a penny), and burdened with the task of raising among different friends the sum required to bring a sick wife home; but can it be right to subject them to such a strain? To leave home and dear ones for life and toil in a distant heathen land is surely enough to demand from the men and women whom we send forth; but to superadd a terrible financial anxiety seems the refinement of cruelty. And not only should missionaries be spared such a weight of care, but has not the time come when all Christian people should be solemnly urged to take their share of this burden? In a pathetic passage (p. 111) Miss Guinness refers to the few who stand at the centre of administration at home with

"the burden of heathendom upon their hearts"; but how often does the thought arise: Why should they be few? When will God's children generally awake to a sense of their duty to Christ, and of their indebtedness to the world.

THE NYASA NEWS. Likoma: Lake Nyasa. Printed at the Universities' Mission Press. Price 3d., post free.

NYASALAND is getting on. Here is a second Nyasa monthly—a respectable-looking English quarto periodical of thirty-six pages, with coloured wrapper, containing a leader, half a dozen articles, a sermon, and several pages of notes, all for 3d., postage included. *Life and Work*, the organ of the Blantyre Mission, will have to look to its laurels, for the *News* looks as if it had come to stay.

THE CONVERSION OF INDIA, from Pantænus to the Present Time, A.D. 193—1893. By George Smith, C.I.E., LL.D., Author of the "Lives" of Carey, of Henry Martyn, of Duff, of Wilson, &c. With illustrations. London: John Murray, Albemarle Street. Price 9s.

THIS scholarly digest and summary of all hitherto done to lead India to Christ will at once take rank as an authority on this special question. On the one hand, nothing so comprehensive and thorough has been previously attempted; on the other, the author's reputation as an expert on Indian missions, and the extensive research the volume embodies, invest it with great value, which will probably prove permanent. Given originally as the fifth course of the Graves Lectures on Missions, the chapters trace the history of eighteen centuries, and pass in review the various attempts made to convert our great dependency. The Greek attempt under Pantænus of Alexandria, and the Nestorian missionaries, which still bears fruit in Cochin and North Travancore; the Roman attempt under the Polos, and the Franciscan and Dominican friars who followed them, and at one epoch had a golden opportunity of Christianising India, but failed to embrace it; Francis Xavier's attempt, outwardly at first successful, but so utterly false in principle and method as to be both a grievous disappointment to the Jesuit missionary himself and disastrous to the people of India in its moral results; and the Dutch attempt by means of State pressure and insistence on baptism and attendance at communion as a condition of land tenure, are all faithfully described. Then follows a careful examination of the East India Company's work of preparation for Great Britain's attempt, nobly seconded by the United States of America. The methods, results, and prospects of Protestant missions are then fully discussed, and the volume brought to an end with various forms of missionary intercession and thanksgiving.

It is a book for specialists, or for reference, rather than for general readers. Crowded with names, dates, and historical facts, briefly stated, devoid, too, to a large extent of stirring incident or interesting narrative, it can never be very popular. But there are two considerations urged by Dr. Smith which concern all Christians alike. The future seems to him, on the whole, hopeful and promising; but whether the promise will be fulfilled depends upon the faithfulness of God's people. "*The prospects of the conversion of India are brighter than the with and the obedience of the Church.*" That leads to the second point. "*Every British Christian, everyone who speaks the English language, has a solemn mission from God for the conversion of India.*" Solemn words, which we commend to the prayerful thought of our readers.



A MORE difficult field for the Protestant missionary than Mexico would be hard to find. Intolerant bigotry, lax morality, the general disregard of the Sabbath, combined with religious indifference and scepticism, constitute formidable barriers to enlightened progress and the growth of pure spiritual religion. Yet the results of twenty-five years of Protestant effort are by no means unsatisfactory. American Congregationalists, Baptists, Episcopalians, Methodists, and Presbyterians are all represented in this effort. The work done by them, says the *Gospel in all Lands*, consists: (1) In the establishment of congregations, where the Gospel is regularly preached to a total of about 25,000 believers. (2) In the formation of schools of various grades, where many thousands of children and youths are receiving a Christian education. The Congregational, Presbyterian, and two Methodist churches all sustain theological and normal schools for the training of workers in their respective fields. (3) In the production and distribution of an evangelical literature in the Spanish language. Besides these religious organs, the presses publish Sunday-school helps, books, and tracts, which go to many places where the living preacher cannot as yet secure a hearing, and prepare the soil for the sowing of the Word. By these means the Protestant cause is slowly but steadily advancing. The excessive intolerance of the masses is gradually yielding, and they are becoming accustomed to the presence of "heretics," so that they are less inclined than formerly to kill them. The people are becoming more enlightened, through the schools and Press and the enforced practice of religious toleration. In spite of the constant and increasing activity of the Roman priesthood, the people are coming to know more and more what Protestantism really is, and the truth is filtering slowly through the mass of error.

THE Congregationalist Young People's Societies of Christian Endeavour in America are taking up the support of village schools. Several scores of societies have already sent in their contributions for this purpose.

A NEW Theological Hall, in connection with the Doshisha Institution, at Kyoto, Japan, was dedicated on January 30th last. The building has been erected by Mrs. Clark, in memory of Mr. Byron Stone-Clark, of Brooklyn, and is said to be the finest in Kyoto, if not in Japan.

OVER one thousand students, representing 294 different colleges and institutions, together with fifty missionaries and many officers of the leading societies and boards, recently met in

Detroit for four days of mutual conference and prayer. "An intensifying of the missionary spirit," says the *Missionary Herald*, "the influence of which will extend to the churches, and the cultivation of heartier sympathy and co-operation between mission boards and these student volunteers, should be the outcome of this convention. Since the Student Volunteer Movement was inaugurated, eight years ago, 686 workers have sailed for the foreign field."

A MISSIONARY of the Society for the Propagation of the Gospel reported a journey which he took last October, in company with others, upon the Ganges, the boat being towed up the stream by natives who walked upon the banks. This missionary reports that one day, while ascending slowly, a man was seen lying at the edge of the water, while on the bank above eight or nine men sat smoking their pipes and chatting. It appeared that three or four of these men were the grown-up sons, and the rest brothers or near relatives, of the man whom they had left to die at the edge of the stream. They did not wish him to die in his house, fearing that his spirit would haunt it, so they had already performed the funeral rites, expecting that the man would soon die. It seems that when the people have not the means for burning the whole body they burn the tongue, lips, and beard, and this horrible cruelty was committed upon this father and brother still living, and who, to all appearances, might have lived for months. The sufferings of the man must have been intolerable, and though his sons promised to take him home and care for him, the probability is that after the interruption was over they filled the man's mouth with mud, and threw him into the river. Hinduism tolerates such things even to-day!

FROM the *Nyasa News* we learn that the half-yearly examination of the boys' school at Likoma (which was only established in 1885) was held from December 11th to 15th, and that, on the whole, the results were very satisfactory. Some of the boys, indeed, had improved during the preceding six months even beyond expectations, though others showed little likelihood of improvement in their school work. The subjects taken were Scripture, reading, writing, arithmetic, dictation in English and Chinyanja, geography. Early Church History as well as English History are taught to the upper boys of the school. It was intended to send off another party of four or five boys to Kiungani College, Zanzibar, when an opportunity of escort offered.

AT Wycliffe Congregational Church, Alfreton, on Sunday evening, February 25th, Mr. E. Bristow, the energetic secretary of the Y.P.S.C.E., and leader of Lodging House Mission-workers, preached for the pastor (Rev. J. Frankland), and pleaded very earnestly for volunteers for foreign missionary work. The service was very impressive. The Society has determined to send £10 towards the *John Williams* steamship, and hopes shortly to form a Watchers' Band.



PERSONAL NOTES

CHINA.—The Rev. G. H. Bondfield expected to leave Hong Kong early in April.—A month or two ago the Governor of Hong Kong, in opening a Chinese girls' school, announced that Her Majesty had conferred on the gentleman who had given the school to the colony the Companionship of the Order of St. Michael and St. George (C.M.G.) Mr. Bellios, the gentleman thus honoured, has been a munificent benefactor of the Chinese in Hong Kong, and his name is gratefully remembered in connection with the medical work of our own Mission. On the girls' school (built on a site given by the Government) he has expended 30,000 dollars. He has established scholarships at a cost of 15,000 dollars, has given a site for a Chinese medical college, valued at 15,000 dollars, and intends to build the college at an additional cost of 30,000 dollars. What is of most interest and value as a splendid object-lesson to the Chinese in the worth of the Christian faith is his own account of his motives. In a modest speech, in reply to the Governor, he said that what he had done had been undertaken, not from self-glorification, but purely and simply from love for the colony, and from esteem for that great book, the Bible, which solemnly imposes on man as one of his first duties to do good to his fellows to the best of his means and ability.—One of the Hankow missionaries, in sending a contribution to the Society's funds as a token of appreciation of the Forward Movement, says:—"I have watched the development of the Forward Movement with the keenest interest and thankfulness. So far as Central China is concerned, I can only say that it is helping us to realise schemes of mission extension which for years we have been desirous of realising, but which till lately seemed hardly within the region of practical politics. Moreover, the brethren and sisters who have joined us in connection with this movement are, I am convinced, God-sent, and destined to do good work in the land of their adoption."—The Yen-san troubles are, we are glad to hear, at an end. The evangelist, Mr. Chang yung mao, who worked so well, and ultimately suffered so greatly, has returned to his home in the Chi Chou district, and a native evangelist, Mr. Liu feng k'ang, and his family, have already gone from the Tientsin city church and settled quietly at Yensan. "One of the most touching scenes I have witnessed in China," writes the Rev. A. King, "was when Mr. Liu bade farewell to the Christians in the city church which he has done so much to build up. There were forty or fifty adults present besides the school children. As Mr. Liu spoke his parting words there was not a dry eye in the congregation."—The Rev. W. H. Rees, of Chi Chou, has forwarded to us some good news received by him from his new helper at Tai Tzu Ying. It is to the effect that over thirty new inquirers have come forward. The Tsao Chiang city work is also prospering, and he hopes ere long to baptize quite a number of people there. Mrs. Rees had had such blessing in her women's class that she hoped to invite twelve more women to come after the New Year's festivities were over.—The Rev. W. E. McFarlane has been enjoying good health since his visit to Chefoo. A short time ago he made a trip a little way north and east of Chao Yang to see what facilities were offered for gathering together some Mongol boys for the establishment of a school. He feels that it will be necessary for him to take up his residence for a few months in some Mongol village where he can start teaching, preaching, and dispensing, and thus gain the confidence of the people and induce them to allow their children to come down to Chao Yang. This will also give him an opportunity of doing some evangelistic work amongst the Mongols. His immediate efforts he intends to spend on the establishment of a mixed

Mongol and Chinese school at Chao Yang, which will not only carry out the idea of the Mission, but be a help to the existing Chinese church. Mr. McFarlane holds a children's service every Saturday evening, and it has, so far, been very successful. He has had a blackboard made, and by means of it he gains the attention of some 100 or 150 children on each occasion, and tries to instil into them the simple ideas of the Gospel.

INDIA.—While on a visit to Nagercoil the Rev. A. L. and Mrs. Allan took Mrs. Hamer into the district, and she seemed much to enjoy her experience of a district missionary's life. "We dedicated a nice new chapel one day while Mrs. Hamer was with us in a village seven miles from Nagercoil. It is about nineteen years since the first stone was laid, but until about eight years ago only the basement had been built. The people have done it almost all themselves, and they have spent upwards of Rs.3,000 upon it. It will seat from 500 to 600 people."

AFRICA.—Unprecedentedly heavy rains fell in Bechuanaland between the 12th and 17th of February. Rain fell almost incessantly night and day, with the result that much damage was done to buildings. The Rev. R. Price, of Kuruman, says that such a rain has never before been seen in Bechuanaland.

WEST INDIES.—The Rev. J. L. Green, during a recent illness, was greatly touched by seeing the anxiety of the people concerning himself. One day an old lady walked a distance of fully seven miles to inquire about him and to bring her little present of a fowl and some eggs, to "make the minister strong."

FROM THE SECRETARY OF THE WATCHERS' BAND.

AS this number of the CHRONICLE will doubtless be in the hands of many of our members before the close of April, it may be well to remind them that, according to our plan, the week commencing April 29th is that in which "Home Workers" are particularly remembered.

IN view of our forthcoming anniversary, it would therefore be most appropriate that special prayer should be offered for all who will take part in these gatherings, that they may be divinely qualified and fitted for the work they have undertaken, and that the meetings may be to very many a starting-point of fuller consecration, of more definite and faith-filled prayer, of quickened missionary zeal, and of more earnest and devoted service.

IN expressing the hope that all our Watchers will avail themselves of the precious privilege of intercession which they may thus enjoy, may I add that those who have the opportunity of attending will surely feel that it is their duty to come when they can, to seek to bring others with them, and to do all in their power to make these meetings successful.

It will be noticed that the annual meeting of the Watchers' Band is arranged for the afternoon of Wednesday, May 9th, which will be throughout a missionary day, commencing with the service at 11 a.m. in the City Temple; our own meeting will follow at 3 p.m. in the Cannon Street Hotel, and will be succeeded by the conversazione in the same building at 5.30 p.m.

WE have a good programme; a well-known and sympathetic chairman, the Rev. S. Pearson, M.A., of Manchester;

an encouraging report to be presented; and able and well-qualified speakers—Miss Pearson, of Peking, and the Rev. J. Peill, of Madagascar, representing our missionaries, the Rev. E. R. Barrett, B.A., of Liverpool, late hon. secretary of the Congregational Prayer Union, now merged into the Watchers' Band, and Dr. Eliot Curwen, secretary of Lyndhurst Road, Hampstead, Branch, who has just been accepted for service as a medical missionary, and has been appointed to the important station at Peking. I would therefore plead with our Watchers that they will work and pray that this may be a large and successful gathering, and a season of true spiritual quickening and refreshment.

I AM very glad to announce the receipt of a first delivery of the new membership card which has been for some time in preparation, and is now being issued as rapidly as possible to the last two thousand members who have been waiting for them. Should any of our older members desire to have copies they may be obtained at a cost of 2d. each, by sending in their name and registered number, with stamps for the amount, through the secretary of their Branch. I shall, however, be obliged if they will kindly defer their application until the end of the month, when those now due will have been forwarded. JAMES E. LIDDIARD.

NEW BRANCHES.

| LONDON. | | Secretary. |
|---------------------------------------|-----|---------------------------------------|
| Branch. | | |
| Dulwich Grove | ... | Mr. A. Hutchings (<i>pro tem.</i>). |
| Whitefield Tabernacle | ... | Miss Lydia E. Bolter. |
| COUNTRY. | | |
| Ashton-on-Mersey | ... | Mrs. Crighton. |
| Bolton-le-Moors (Maudsley Street) | ... | Miss Alice Haddock. |
| Brixham | ... | Miss S. Hooker (<i>pro tem.</i>). |
| Cheadle Hulme | ... | Miss K. Appleton. |
| Derby (Victoria Street) | ... | Miss Ethel A. Butterworth. |
| Farnworth (Market Street) | ... | Mrs. Carlisle. |
| Gosport | ... | Mr. Carus Wilson. |
| Hemel Hempstead | ... | Miss May L. Wilkins. |
| Hyde (Union Street) | ... | Miss Taylor. |
| Midhurst | ... | Mr. R. Dalby. |
| Middleton (Providence) | ... | Mr. T. P. Fothergill. |
| Northwich | ... | Miss Nora Carter. |
| Peterborough (Westgate) | ... | Mr. W. R. Driver. |
| Scarborough (Bar Church) | ... | Miss E. P. Weeks. |
| Sheffield (Garden Street) | ... | { Miss D. McNab. |
| | | { Miss S. L. Boyd. |
| Southampton (Avenue) | ... | Miss E. Stevens. |
| " (Freemantle) | ... | Mrs. H. Eastman |
| Stansted | ... | Mrs. Eustace Long |
| | | (<i>pro tem.</i>). |
| Tiverton | ... | Miss H. Welsford. |
| Uppingham | ... | Miss Lucy Perkins |
| | | (<i>pro tem.</i>). |
| West Bromwich (Mayers Green) | ... | Miss A. Wones. |
| SCOTLAND. | | |
| Dalkeith | ... | Mrs. Robt. Somerville. |
| WALES. | | |
| Pembroke Dock (Meyrick Street) | ... | Miss M. Harris. |

Echoes from the Home Churches

SOME of the missionary students at Western College, Plymouth, made good use of the "Ship" slides in the month of March. They exhibited them at eight different places, at all of which the slides were greatly appreciated. At one church Mr. Leonard J. Thacker and Mr. Glasgow were the means of awakening interest in missions where previously no such interest existed. Twenty members promised to take CHRONICLES. Some took missionary boxes, and some joined the Watchers' Band. They also visited two Baptist churches, at one of which four ladies became subscribers to the *John Williams*. The proceeds at these two churches were equally divided between the Baptist Missionary Society and our own. Financially, the students cleared by their lectures between £10 and £12.

MR. FRED. C. PROCTER, of the Stanley Y.P.S.C.E., writes :—“ A member of our Society, one who has always had a very deep interest in foreign missions, after reading an account of the number of heathen in the world, thought that if he could manage to collect a 3d. piece for each million (840), it would just make £10 10s., a very nice donation towards the new ship, *John Williams*. After having mentioned the idea to several persons and finding it met with success, he mentioned it to the pastor (the Rev. Geo. Lord), who suggested that a few of the C.E. Society's members should take it up. This was done by seven young ladies and two gentlemen, with the result named in my letter. Then the Society added £1 1s. from their funds. A very good proof of the power of small things—840 threepenny-bits.”

THE following, among other recommendations, concerning the Centenary Celebration, have been agreed upon by the Sheffield Auxiliary Committee :—(1) That we respectfully, but very earnestly, urge the holding of missionary prayer-meetings in those churches where the meeting may have been dropped or has not been held, and would suggest as a convenient and helpful course that special prayer be offered for the several fields of labour in the order given in the Manual of the "Watchers' Band," taking India the first month, China the second month, and so on; (2) that all ministers be asked if they will agree to devote one Sunday service a month to some missionary theme, say from April, 1894, to April, 1895, or until the Centenary year commences; (3) that the superintendents of our Sunday-schools be invited to co-operate in preparing for the Centenary Celebration, more particularly by arranging for missionary addresses at least once a month, and by encouraging the teachers of the senior classes to take some missionary theme at regular intervals

during the year, and getting the young people to read papers on the subjects given in the Centenary pamphlet or any other similar theme; (5) that the attention of Sunday-schools be called to the "*Centenary Library*," consisting of two cheap parcels of missionary volumes now being offered for sale by the Society (below cost price), and that they be urged to purchase them where it is practicable for the school libraries.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

THE REV. R. M. ROSS, MRS. ROSS, and family, from AMOY, China, per steamer *Valetta*, at Plymouth, March 13th.

THE REV. EDWIN LEWIS and MRS. LEWIS, from BELLARY; MRS. LONG and family, from COIMBATOUR; and MISS SMITH, from BELGAUM, South India, per steamer *Rome*, March 20th.

MRS. EBENEZER HAWKER and child, from COIMBATOUR, South India, per steamer *Khetive*, to Marseilles, thence overland, March 22nd.

THE REV. W. H. CAMPBELL, M.A., B.D., MRS. CAMPBELL, and family, from CUDDAPAH, South India, per steamer *Asia*, at Marseilles, thence overland, March 24th.

THE REV. ALLAN MINES, M.A., B.D., from CANTON, China, per steamer *Parramatta*, at Plymouth, April 8th.

MISS BUDDEN, from ALMORA, North India, per steamer *Persia* to Marseilles thence overland, April 9th

BIRTHS.

CLAXTON.—April 14th, at Guy's Dale, Emscote Road, Warwick, the wife of the Rev. Arthur E. Claxton (Samoa), of a daughter.

JONES.—February 11th, at Farafangana, Madagascar, the wife of the Rev. E. Pryce Jones, of a daughter (Lily).

WILLIAMS.—February 18th, at Molepolole, Bechwanaland, South Africa the wife of the Rev. Howard Williams, of a son.

MARRIAGE.

HART—HARRIS.—March 27th, at Hankow, China, Mr. J. Walford Hart, of Chung King, to Miss Mary Harris, of Hankow.

DEATHS.

CAMPBELL.—March 18th, on board the steamer *Asia*, at sea, the infant son of the Rev. W. H. Campbell, M.A., B.D., of Cuddapah, South India, aged 18 months.

GORDON.—March 27th, at Madras, Miss Eleanor S. Gordon, for many years a missionary of the Society in that city.

HART.—April 15th, at Wuchang, Mr. J. Walford Hart, of Chung King China, aged 33 years.

ORDINATION.

The ordination of Mr. DAVID DAVIES GREEN, of Bala-Bangor College, as a missionary to the Sihanaka District, Madagascar, took place at the King's Cross Welsh Congregational Chapel, London, on Saturday, April 14th, Rev. O. Evans, D.D., pastor of the church, presiding. The ordination questions were asked by the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, and were replied to satisfactorily by the candidate. Rev. G. A. Shaw, of Madagascar, described the field of labour, and the charge was delivered by Rev. Lewis Probert, D.D., Pentec. Rev. D. C. Jones, Borough, also took part in the service.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 1 Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

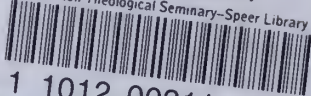
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